Crucial postulates of integration and social inclusion of representatives of the generation of locals with «migrational background»: triggers and remedies

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Abstract. While analyzing crucial aspect of integration and social inclusion, we are tended to underestimate representatives of special generations, which are supposed to be "automatically included and integrated". We expect that someone, born to parents living permanently on the territory of the given country, will be fully adapted and naturally included into the outer community. The general desire to belong to this social community or another postulates the same requirements. However, in many situations, the person’s disposition to be integrated, adapted and socially included does not depend exceptionally on his/her desire, or even efforts to be "a member of a great society". Sometimes, however, grand societal processes, prejudices and biases may block the necessary integration and social inclusion of people possessing foreigners' backgrounds, even though they consequently are blocking multiple areas of social, societal, economical and general development of their community.

Keywords: integration, social inclusion, refugees, migrants, forcibly displaced persons, migrational generations, transitional generation
Research results and its discussion. While discussing the postulate of migration, seeking for a refuge, and, consequently, integration and migration, as crucial processes to be as a foreigner included into accepting society, we shall primarily distinguish social and societal “starting points of newcomers”. Namely, we shall clarify, if the person is a migrant or a refugee seeker/internally displaced person, for example. Thus, we distinguish basically the existence of “free will” towards relocation, appropriate linguistic skills to be transferred to any given country, (non)sufficient index of financial assets/economical prosperity, professional knowledge/skills, which may be more/less required in the accepting country. The fundamental difference between two aforementioned social groups, is an issue related to “appropriate mental/professional/personal/economical” preparation for the relocation process. As we have mentioned numerous times [13,14,15,16,17,21], “free will” is a crucial index of relocation, which may affect not just positively, but also negatively integration and social inclusion process, social position of the newcomers in accepting society, multiple professional, financial perspectives this individual may possess as a result of staying permanently in the accepting country, as well as even the level of linguistic proficiency necessary for enabling analyzed processes.

As the second important point, which may influence integration and social inclusion processes in a longer perspective, we name the generation every individual, who possesses a migrant background, belong to. Thus, we distinguish: generation of newcomers, transitional generation, as well as generation of locals with “migrational background”. The newcomers’ and transitional generations were under our precise scientific attention within our former research [24,25]. We have emphasized exactly, what kind of difficulties, challenges and struggles people, who belong to the aforementioned generations, may face during their integration and social inclusion processes.

In the frame of our current research, we are going to analyze triggers, which may aggravate process of integration and social inclusion in case of generation of locals “with migrational background”, following known as “locals”. Thus,
by turning to the basic definition, which we have clarified in our former research [21], “Locals” - the second, the third and all following generations, who are offsprings of primary “newcomers” and, ordinarily, children, grandchildren, grand grandchildren of individuals of “transitional generation”. However, these persons may still be distinguished as “ones possessing foreign backgrounds”, because of skin color, specific clothing, religion, attitudes to life, other personal characteristics, they treat an accepting country usually already as their homeland, they are totally adapted, integrated and socially included both in educational and social spheres of the State from the very early childhood. Moreover, according to the fact, that their parents also appear to be “usually not-the-first-foreign-generation”, despite even probable cultural and national differences, these children have all backgrounds and opportunities to understand and apprehend local culture, traditions and sense of belonging to the State, which hosted their ancestors.

As we have underlined within our basic definition, the generation of locals “with migrational background” are traditionally, more adapted, included and integrated into the formerly accepting society, due to the fact that both generation of their grand(grand)parents and parents reside permanently on the territory of the accepting country. The accepting country, therefore, becomes a territory, which individuals of the analyzed generation feels the greatest level of belonging to. The aforementioned feeling of belonging is a crucial issue under the prism of appropriate integration, social inclusion, and, as a consequence, complete application of individual’s potential, creativity, talents, knowledge and skills for the sake of ant given (accepting) country. The way individual feels towards one state or another becomes a cornerstone for one’s social, psychological, physical, societal and economical security, prosperity and general wellbeing. Therefore, both migrants and refugees/forcibly displaced persons, as well as, individuals, who belong to various generations mentioned by us, depend directly on appropriate level of feeling of belonging, which ensures consequently the “desired” level of “mental inclusion”, which make this individual “wish to work for the society’s sake”.

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If we take into consideration exceptionally representatives of communities possessing migrational backgrounds, i.e. migrants, refugees and forcibly displaced persons, as well as various generations they may belong to, according to the time of relocation, we will define the following correlation between the index of “success of integration/social inclusion”, on one hand, and the generation, this individual belongs to. The correlation we are emphasizing below constitutes exceptionally a predominant tendency, noticed on the example of numerous people, who have agreed to respond to our anonymous survey on the respective matter. However, it does not constitute an only one exclusive way of integrating itself within any of analyzed generations (Figure 1).

![Figure 1](image_url)

**Figure 1**
The correlation between the level of successful integration and social inclusion, and the generation any migrant/refugee/forcibly displaced person belong to

Thus, we can clearly emphasize an absolute difference between self-assessed level of integration, social inclusion
and feeling of social belonging within various migrational generations.

Although the level of personal integration and social inclusion appears to be objectively successful in case of generation of locals with “migrational backgrounds”, according to anonymous estimations of 47 representatives of the analyzed generation, there is a difference between properly “successful level of integration and social inclusion” in case of aforementioned generation, as well as there is a direct correlation between analyzed indexes and self-assessed level of feeling of belonging. Thus, the correlation may be presented in the following way: (Figure 2).

Thus, we can exactly postulate that the level of personal integration and social inclusion influences directly the level of feeling of belonging, which every single individual experiences towards any given accepting society. This specific feature, although is not literally unpredictable
(because, it is a natural state of being, even among people who are “connected through blood and generations” with any single nation/state around the World, to feel a higher/lower level of feeling of belonging. It depends on multiple features, which we are going to analyze in the subsequent part of our research paper), but it is definitely important under the perspective of different migrational generations themselves. In practice, thus, it signalizes the fact that the generation of locals with “migrational background” may sometimes face the same struggles, challenges of integration and social inclusion, as their relatives from generation of newcomers and transitional generation.

In practice (likewise, according to the data, which was processed by us in the frame of the anonymous research led among voluntary respondents of ours), exactly like it appears to be in the generation of newcomers and transitional generation: the success of integration, social inclusion, as well as consequently processed on the aforementioned basis feeling of belonging towards any given nation or state, is tightly connected with attitude of local society towards foreigners (migrants, refugees, forcibly displaced persons), who possess various cultural, historical, national, religious and other backgrounds.

In general, we shall distinguish two different blocks of features, according to which the process of integration and social inclusion in generation of locals with “migrational backgrounds” may be either optimized or aggravated. Thus, among features optimizing adaptation and social inclusion in the analyzed generation we name:

- A fact of being born to the representatives of the transitional generation, being educated and raised already in the atmosphere of “understanding” and “acceptance” of local traditions, attitudes, specific features;
- Lack of linguistic barriers: due to favorable atmosphere while being raised and educated, without a feeling of “cultural injustice” and “cultural detachment”, the children of analyzed generation develop themselves exactly like children born to local parents;
- Subconscious knowledge/understanding of local traditions, attitudes, specific features, cultural special
points of views etc – as a result, there is a lack of “subconscious division” between things “we do and do not understand about any given society”;
- Non-suffering from “social/cultural detachment” between accepting society and original one, being completely and appropriately belonged to the accepting society as to the original one. Towards a properly society/state of origin, representatives of the analyzed generation experience exceptionally feeling of respect, tolerance, pride and awareness, instead of multiply strong feelings detaching representatives of the generation of newcomers and transitional generation among two cultures, societies and states, which are disrupting also an appropriate process of integration and social inclusion in the aforementioned generations.

On the basis of awareness that the fundamental features influencing the process of proper integration and social inclusion are working in favor of representatives of the generation of locals with “migrational backgrounds”, we shall distinguish specific features, which may aggravate process of integration and social inclusion in the analyzed generation. Thus, we emphasize the following ones:
- prejudices, biases, limitations, blocks, fear and expectations towards foreigner in the local community. It is an objectively visible fact that in most of societies (especially, those ones living in a smaller cities i.e. those ones lesser accepting foreign backgrounds of locals), representatives of the generation of locals with “migrational backgrounds” will be accepted if not just the language proficiency will be appropriate, but also their phenotypic speciality will suit to the “expectations of locals”. Unfortunately, even nowadays, the smaller any given city/town is, the more profound it may be from the perspective of prejudices, biases and blocks limiting it. From the perspective of generation of locals, it is absolutely objective that its representatives forget permanently about their origin and country of their ancestors, and, what is more, does not identify themselves with the background of their parents, but their cultural, religious, historical or phenotypic difference may render them “permanently different”
within their local community. The automatic treatment of someone as “foreigner” just because of his/her skin color, religion, attitudes and other differences, render subjectively these people “permanent outsiders”, who are supposed to be fighting for the role and place in the society they subconsciously belong to. What is more, in a longer perspective, it may lead to cute depression, anxiety, PTSD, antisocial personality disorder and many other societal disorder directly connected with being “unaccepted in someone’s own society because of stigmatized expectations of people around”;

- The fact of being unaccepted and unrecognized by local community, which subconsciously constitutes the most important social community in one’s wellbeing, may result in the feeling of “permanent detachment, “permanent stranger/refugee”, as well as may even lead to the “refugee syndrome” passed down to the following generations.

The crucial question is: why, according to the Figure 1, the generation of locals with “migrational background” still show the highest level both of integration and social inclusion, as well as experience a clearly higher level of feeling of belonging respectively to indexes, we have obtained among representatives of generation of newcomers and transitional generation? Predominantly, because of the specific features of being/not-being “culturally and nationally detached”. As we have mentioned numerously in our former research papers, the generations of newcomers as well as transitional generations usually suffer from cultural and national detachment, as a result of building strong cultural and national connections with the accepting country on the basis of previously existing cultural and national connections with their homeland. Practically, it is especially noticeable in case of refugees and forcibly displaced persons (individuals, whose feeling of belonging to the homeland was disrupted as a result of influence of outer factor. There is a lack of free will inside the analyzed state of being). The disrupted process of expressing someone’s own free will, alongside with objective impotence to execute the free will in the most crucial/life-changing situations, leads to development of acute feeling of injustice in first two
generations of refugees and forcibly displaced persons. The feeling of belonging towards the state of origin grows even faster as a result of forcible detachment from the homeland, while the struggles of integration/social inclusion alongside with numerous requirements posed by the accepting society in the analyzed circumstances, create a socio-moral dilemma, when the feeling of belonging towards the State, which is helping refugees/forcibly displaced persons in the most acute need, subconsciously is being treated as a “hidden enemy”, who physically destroys moral connections between them and their homeland. What is more, exactly as we have emphasized before, the representatives of transitional generation, may experience a specific type of social “injustice” towards themselves. Due to the fact of not being physical witnesses (or witnesses able to understand, according to the age) the proper reasons/triggers to relocation (both for migrants, and refugees/forcibly displaced persons); for them the state of being “detached” from their proper history, traditions, language alongside with multiple additional responsibilities, create a feeling of “proper life, which was involuntary stolen from them by their parents, obstacles and other cruel people”. That is why exactly, the socio-moral dilemma towards belonging to one’s state/culture/language of origin in transitional generation may be even more acute, than in the proper generation of newcomers.

On the other hand, the generation of locals with “migrational background” cannot experience the same level of belonging to their original culture/nation/state, due to the fact that they are not directly connected either to relocation process, physical memories of that period of time, as well as they are born mostly to representatives of at least transitional generation (or later), therefore, to people, who taught them local traditions, culture, attitudes, advantages and disadvantages of local community, by integrating and including representatives of generation of locals with “migrational background” personally. The representatives of this generation does not bring the same “burden of responsibility”, which appears to be typical in relationship between generation of newcomers and transitional generation, but they live an “ordinary life” as “ordinary local people”.

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Sometimes, the integration and social inclusion is being relieved for this generation due to the fact of marriage between representatives of transitional generation and one of the local community. Thus, the child is being born not just to “local outer circumstances”, but also to “local parent”, what renders her/his inner bound with accepting country definitely more profound than one, which exists in this generation towards state of origin. One very specific and crucial fact about representatives of generation of locals is that even raising and educating children of the analyzed generation in the love/respect/awareness towards their original culture, language and history, does not lead to “cultural detachment” or disrupting of belonging between this person and formerly accepting country. Therefore, for children born within the generation of locals with “migrational background” the only one state they feel belonged to, is formerly accepting one. Towards their state of origin they may face an exact level of respect, appreciation, tolerance and other highly valuable moral feelings, which, however, will never be identified as “feeling of belonging”.

The last postulate of ours allows us to come up with the following important conclusion: in case if representative of generation of locals with “migrational background” struggles with developing an appropriate level of belonging, alongside with “socially desirable” level of integration and social inclusion, it is mostly based on inner cultural prejudices, biases, limitations, fears, and blocks existing against people with migrational backgrounds. Thus, as we have mentioned before, the specific features of social acceptance towards people with migrational backgrounds, especially in case of generation of locals, is being severely affected by outer factors, rather than inner ones.

Summing up, the more open-minded, tolerating and accepting society becomes, the higher is a probability to build a highly sustainable society creating favorable conditions for people with migrational backgrounds from different generations. It is especially important under the prism of generation of locals with “migrational backgrounds”, who were already “born to feel belonging and work for the given state”. More open-minded and modern attitude towards
people with migrational background will ensure social, societal, educational, scientific and economical development of any given community, due to the enabling all social groups to a formal opportunity to apply their knowledge, skills, abilities for the sake and good of accepting society.

Conclusions.

1. The postulate of integration and social inclusion of migrants, refugees and forcibly displaced persons appears to be acute under the prism of modern times. The complete/desirable social adaptation, appear to be a trigger, and even a societal tool on a general road to economical, social, societal and educational development of every modern society.

2. As we have already mentioned before, the biggest struggles in the analyzed area may face representatives of the generation of newcomers, as well as transitional generation, due to the fact of being “socially detached” and “artificially included” into the accepting society.

3. The issue of being “socially detached” and placed “on the border of the society of origin and accepting one”, affects severely integration and social inclusion processes in the generation of newcomers and transitional one. At the same time, the generation of locals with “migrational backgrounds” possess and identify a high level of acceptance towards only accepting society, as their whole wellbeing, prosperity and self-identification is tightly connected with the new reality.

4. The fact of being artificially detached and even “blocked” by the outer community according to numerous prejudices, biases, fears, limitations, expectations and fear may influence severely the future possible educational, physical, psychological, creative and mental influence of a given person onto the development of the society, which decided to detach him/her.

5. The necessity of building open-minded, inclusive, tolerating, accepting society is a necessary modern prerequisite/requirement of social, societal, economical, creative and psychological development of every community of nowadays.

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